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Indians

The North American Indian Tribes

Rev. J. G. Burgess and the Crows



The First Americans



The Hopefulness of Indian Missions

By a Sioux Y. M. C. A. Secretary



Dedication of an Indian Church for the Crows



American Missionary Association

287 Fourth Avenue,

New York, N. Y.



AMONG THE NORTH AMERICAN INDIAN TRIBES

Rev. J. G. Burgess and the Crows.



which has been wonderfully transforming among the Indians in Dakota and beyond. The great Sioux Reservation at the Northern edge of Dakota Territory, almost to the British line, came under the missionary care of Rev. Charles L. Hall, who with the Doctors Riggs continue their self-denying and abundant labors. The missions conducted by the lamented Rev. James F. Cross, and Rev. George W. Reed now at Standing Rock, and Miss Mary C. Collins, have been greatly fruitful. Out of sight and not heralded, the quarter of a

THE American Missionary Association began its missions among the North American Indians in 1847, one year after its organization. Its first work was among the Ojibwas in Minnesota. About the same time it took under its care a mission among the Ottawas in Northwestern Michigan. In 1872 missions were added for the Chippewas in Wisconsin, for the Skokonish in Washington Territory and for the Mission Indians in California.

The year 1882 marked a significant advance in Indian Missions when the Association transferred its mission in Africa to the American Board, and took on the Indian Missions in Dakota and Nebraska which the American Board had formerly maintained. Santee, Nebraska, and Oahe in Dakota, under the brothers Riggs were the great centers for the new work



REV. J. G. BURGESS

century of fruitful and earnest work of these missionaries in their isolated stations has been full of moral and spiritual results.

The most recent mission entered upon by the Association was among the Crows in Montana. This came under the care of Rev. James G. Burgess in 1894. We have urged him to tell us more about himself and how he came to devote himself through the long and patient years to these aboriginals unable to speak our language, unacquainted with the ways of civilization and ignorant of Christianity. After much solicitation Mr. Burgess has finally yielded to our urgency and gives us the story in his own words.

"I am a North country Englishman by birth, that is a 'Yorkshireman.'

My father was a banker, so it was natural that my two brothers and I should follow in his footsteps. We all three went to London later on and entered the National Provincial Bank of England, one of the largest joint stock concerns in the city. My eldest brother became 'Credit Man' for the bank. The other brother was in charge of a branch office in Liverpool. I was a clerk in the city office. But I was not comfortable in that kind of a life. The lure of the land in Canada finally decided me to pull stakes in London and take a Manitoba claim. I did so. I found the land all right, but the Canadian Northern Railroad was then only a future. All one could do, therefore, was to sit tight on the claim and wait for a way to get his wheat to market. Cultivating a patch



WHAT THE SCHOOL HAS DONE

big enough to give me most of my rations, and hunting and fishing for the rest, left plenty of time on my hands, so I took to school teaching. Many of my neighbors in that out-of-the-way place were Sioux Indians from the States, and some of these were Carlisle graduates. As they were generally married, while the white men were mostly single like myself, the Indian children made up the bulk of my school. After three years a few of my brightest boys were sent to Santee Normal Training School, Nebraska. When they came back it at once became evident to me that happiness was at Santee, and that my boys had in some way got what I never had had, and brought it back with them.

How I envied them their religion. It blossomed out into a beautiful little church built by themselves. Then into a Y. M. C. A., and then I was asked to take the lead, when I had to confess myself as a 'civilized heathen' to the dismay of the boys. It was a bitter day for me. Here were these young Indians capable and happy because they had a faith that I had not. I had honestly tried to help them in my way, stayed with them when they were sick, paid for a doctor to visit them—had I done my best? My heart and conscience said loudly, no, the one thing these poor people needed you have never had to give, but God has given it to these boys. I had this consolation however, that I had done my best to get the boys to Santee, and that there, Dr. A. L. Riggs had stepped in and had led them in

the way of life and they had secured the 'one thing needful.' I determined to step down and out, to leave, and to return to London. I said good-bye and sadly.

But God had not forgotten me, and back of my life were a mother's prayers. Four months later in a plainly furnished room in the east of London five people sat around a tea table. A tall, gaunt Salvation Army Captain who was a Cambridge man, formerly a curate with Prebendary Webb Peploe of London; next an old-time friend, Will Oliphant, with his wife, the daughter of a Dutch army officer of the Hague, and next my youngest sister. This was the company. I had been trying for four months to get an assurance of the same faith and love the Indian boys had. My sister had become deeply in-



WHAT, WITH NO SCHOOL

terested in my quest; so here in Oliphant's little home the question of personal religion was a matter of life or death with me. We all knelt, and then and there I was brought to the feet of the Master.

After the decision of the most important question of my life, the question of life work came to her who had become my wife, as well as to myself. My wife encouraged me to go back among the Indians. We did so, and at Fort Berthold in North Dakota I came in touch with the American Missionary Association, that friend-of-man organization that is saving the Indians in the West and the Negroes in the South. Their officers agreed to back me up with a house and

small salary if I would settle down with the Crow Indians in Montana. They never gave me money to go ahead and put in a big plant like their Santee Agency—and I never asked it. I thought it would be better to let the Indians there take the lead in building up their own institutions about as other settlers in a new country have to do.

When I was asked to be a 'missionary' to the Crows I realized what Paul meant when he said, 'I am a debtor to the Greek, to the barbarian, to the wise and to the unwise.' In this way I became a missionary to the Indians and am now trying to pay part of the debt which never can be paid."



THE FIRST AMERICANS SIXTY YEARS OF INDIAN MISSIONS

NOT easy missions; not attractive missions; isolated and apart from civilization; not infrequently perilous; always hard. The inheritances of savage life and character ingrained through many centuries for one reason; add to this the hindrance of selfish and sinful greed and lust on the part of white encroachers and adventurers. It is most difficult to say which has been the greater hindrance to the Christian civilization of the Indian—the Indian himself or the white man who has wickedly stood in his way. But the missions, though arduous and sometimes disappointing, have not been hopeless; little by little patient service has been rewarded by successes.

It has been a patient consecration



CROW GIRLS
The Influence of Christian Education.

on the part of the missionary. "Patience," says the Arab proverb, "is the expedient of those who have no expedient," but this has not been the A. M. A. brand. It has been "Faith and patience" which has inherited the promises. Indian Missions have called for much of both and none of the one has availed without the other. Our missionary pages from time to time tell how here and there the morning light is breaking.

We ask our readers to remember

their eyes and awaken their souls that they may see clearly and choose for themselves that which is good. This agency has looked to the development of the man from within, rather than from without; has stood for the growth of character, and has counted all else as secondary and subordinate to this. In this lies the great difference between Christian missions, Christian schools, and all other agencies. The one has endeavored to help the man as a thinking, reasoning be-



INTERIOR OF A DANCE TEPI

these original American people, our brothers and sisters of the wilds, and not to forget those who have gone out from us and for us with the saving power of Christian love and brotherhood.

Christian missions among the Indians have from the first aimed at their moral uplift; aimed to open

ing; the other agencies have greatly overlooked this and have endeavored to change his outer appearance; teaching him industries, not as giving him power to control himself, but as an occupation; teaching him the English language, not as a means to an end, but as the end itself.

Our missions and schools have been the only constant agencies to follow

consistently this rational plan to save the Indian. No other agency than that which is positively Christian has in view the religious nature of the Indian. No other schools than Christian schools can be expected to raise

up religious teachers for these people, and, as a matter of fact, no other agency provides such men of character and power as does that which seeks to save in the name of the Master.



ADORNED FOR THEIR PICTURES

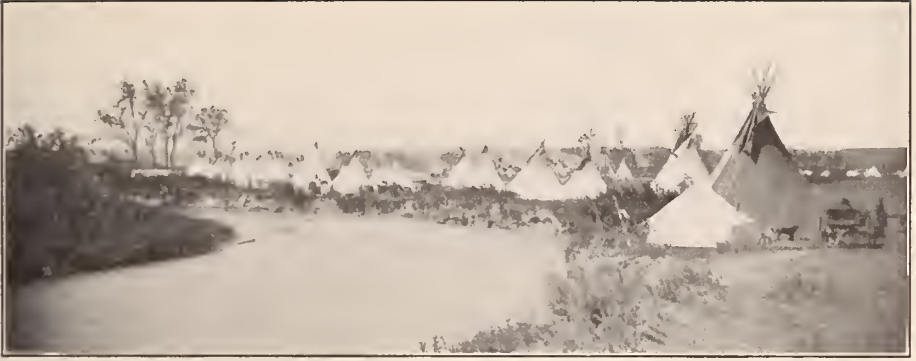


THE HOPEFULNESS OF INDIAN MISSIONS

By a Sioux Y. M. C. A. Secretary

THE Y. M. C. A. convention of Indian young men held at Flandreau, South Dakota, indicates one of the interesting features of our Indian Missions. The Y. M. C. A. Secretary among the Indians, Stephen Jones, by name, was born in an Indian Christian Home at Santee,

and was a pupil and bright scholar in our Santee school. Later he went to Hampton where he united with the Hampton school church. Next he attended, for three years, the Y. M. C. A. Training School at Springfield, Mass. He returned to his people in South Dakota five years ago and be-



GROUP OF CROWS AT LITTLE HORN

came the efficient Traveling Secretary, visiting the Indian Association, giving Bible readings, promoting temperance and evangelistic work. He also counsels the men on farming and stock raising; in short, encouraging industry and Christian living wherever he goes. At the Convention in Flan-

dreau, the Indians voted to stand for the practical mission work among themselves to the extent of five hundred dollars. But we will let this young Indian leader speak for himself. He writes:

"I was surprised to see many and many from afar. There were two who came all the way from western Montana; one was thirty-eight years old, and in all that time had never heard of Jesus Christ, until one of our young missionaries went into the country of his tribe less than a year ago. I made it a rule to hear from all delegates and he was one who spoke. He saw our people in the civilized way, saw the church at work and was surprised to see us over here in a different condition than those from whom he came, who he said



Y. M. C. A. AT PINE RIDGE, SO. DAKOTA

were heathens. I think he will be a power among his own people.

Thirty-three years ago the first Y. M. C. A. among the Indians was started at Flandreau, South Dakota, and it was fitting that it should be the place where we had our first General Y. M. C. A. Convention. It was one of the finest gatherings I have ever attended. Only one of the original three members, who founded the association work, lives and was pres-

to a Y. M. C. A. So through hard work and prayer by the young men the work spread, and at the Convention in Flandreau we reported eighty associations with over 2,000 members. We organized the first Board of Directors also. It is composed of men in the front rank of Indian missionary work and what they did and planned at their conferences was wonderful. We, who have been educated through churches and schools, now, today,



IN CAMP

ent. I gave him time to present the history of the work. It was full of interest. One young Indian who saw there ought to be some society for young men told of his plans to two other young men and soon they organized the first 'Young Men's Society.' Three years later, one of their members was present at the Y. M. C. A. Convention in St. Paul, Minn. He came home with news that there is a Y. M. C. A. among the white people and right away the Indian young men organized their society in-

are climbing upward. This missionary spirit has come into us, and the Convention pledged itself, through the Board of Directors, to support one of the secretaries of the Y. M. C. A. over in India. I believe this is the crowning feature of the work of Y. M. C. A. among Indians.

At the Convention we had the cooperation of the Superintendent of the Indian School at Flandreau. Before it was over we organized an association at this school and the officials are very enthusiastic over it. Since

then I have attended Indian conferences in different parts every week, and in all these I am greatly encouraged. It seems that God is leading us right along. I expect a great year,

full of work and full of successes, for the Indian young men are waking up and every one is expected to do something in Christian work for his own people."



A FIRST AMERICAN

HIS name is James Thorpe, and he hails from the Carlisle Indian School. Certain American athletes who came off with highest honors in the world contest at Stockholm, were told that something of their prowess should be accredited to other nations, as they were only Americans of recent date. This, however, could not be said of Thorpe. He not only beat the world in Europe—both the old world and the new—and came back to his aboriginal America famous, but he now again in the recent Olympic games in this country, outclassed all of his com-

petitors and made it certain that he is the world's greatest all-around athlete. He won seven of the ten events on the programme, and finished second in the other three.

We are not publishing a record of athletic sports, but it certainly came handy in connection with our Indian work, to call attention to this remarkable illustration of Indian agility and endurance. No one can deny that Thorpe is American, and his brother Indians may perhaps say that he is the greatest athlete that ever lived—and yet not get a ticket to the Ananias Club.



DEDICATION OF AN INDIAN CHURCH FOR THE CROWS

FOR nearly twenty years the A. M. A. has maintained a Mission at Crow Agency. There was no church on the reservation, and the services have been held in the Government buildings or in the school house. The effort to have a distinctive church edifice began with two Indian girls in our school. They gave five dollars. This was the start. The dollars multiplied and, finally, a stranger from the East promised \$500

provided enough more were secured to erect the church. Mr. Burgess canvassed and succeeded, and the very tasteful little church of which we give the picture, was dedicated in June last. The editor of the *Billings Gazette* was a visitor, and to him we are indebted for the interesting account of the dedication.

The afternoon service was conducted by Indians. There were addresses by Goes Ahead, Enemy, Talks

Everything and Bushyhead. In the choir the soprano was in full Indian dress, and the tenor, a typical Crow Indian with brilliant red shirt, long hair braids, beads about his neck and huge ear-rings, but they did not seem conscious of any incongruity. They sang well and their selections were beautiful. The deep earnestness of the service was impressive. The Indians in their addresses spoke very seriously upon the necessity of Christian character, and impressed their hearers with their message. There was no debt to be cleared off at the opening and all were very happy.

That the missionary work has paid

out there, is evident in the splendid Christian character of some of the men and women. The Indians themselves were greatly pleased with the services, and after the services were dismissed and the company was scattered in little groups about the yard, Curly, the alleged scout of Custer fame, dressed in a full buckskin uniform, announced as only an Indian can, that they would meet for services again next Sunday.

There were representatives from all parts of the reservation, and the most impressive thing about it all was the genuine earnestness of the people themselves in the religious work undertaken for them.



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